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MISCELLANEOUS ARTICLES.

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REVIEW OF FULLER ON COMMUNION.

*Conversations between two Laymen on Strict and Mixed Communion; in which the principal Arguments in favor of the latter practice, are stated, as nearly as possible, in the words of its most powerful advocate, the REV. ROBERT HALL, by J. G. FULLER; with DR. GRIFFIN'S Letter on Communion, and the Review of it by PROFESSOR RIPLEY, of Newton.* Second Edition, pp. 288, 18 mo. Boston: Lincoln & Edmands. 1832.

WE have perused and re-perused this little book with increasing interest and instruction. The publishers have rendered an important service not only to the Baptist churches, but to the whole christian community in America, by introducing to their attention and placing within their reach the means of understanding a subject which has been lamentably misapprehended. Error, especially religious error, is manifestly an evil; and it will produce evil. The spirit of christianity is the spirit of truth, and holiness, and peace. It speaks the truth in love. It reveres the institutes of the Saviour; and, through good report and evil report, it endeavors to obey him; to instruct and convince the wandering; and to persuade all to meet and rejoice together on the immovable ground of truth and duty.

The writings of Mr. Hall on communion constitute the principal part of one of the large volumes of his works. Whoever has read those writings will perceive in these conversations the perfect fairness with which Mr. Fuller has stated and met the arguments of this distinguished advocate for mixed communion. It is no 'man of straw' with whom the advocate for restricted communion is con-

tending. It is in effect the mighty champion himself in his chosen panoply. 'Two objections,' Mr. Fuller remarks in his preface, 'have generally been urged against a *conversational* discussion of a controversy; that the arguments of an opponent are feebly constructed, and that victory is invariably awarded to the author. Both these objections the present writer has endeavored to obviate; for while a sense of delicacy induced him to represent the controversy as between *two laymen*, (which is not entirely a fiction,) the arguments in favor of mixed communion have been generally and copiously quoted from those publications to which the friends of that system are proud to refer us, as their highest human authority. Nor in a single instance, has the writer represented his opponent as conceding the point at issue—an artifice as flimsy as it is contemptible; since, whatever be the conviction of either party, the public will not in deference to our self-complacency, resign their undoubted privilege of judging for themselves.'

The Editor's preface breathes so excellent a spirit, and sketches so happily and yet so briefly the general features of the present publication, that we are induced to transcribe from it the following paragraphs.

"Hitherto, scarcely any proposition has been more obviously correct, or more generally admitted, than that baptism is a pre-requisite to communion at the Lord's table. Mr. Hall asserts that it is not; and on the ground that it is not, he rears the splendid superstructure of his theory. Before we rely on such a foundation, it becomes us to examine it thoroughly. It is with the hope of aiding the candid in this examination that these conversations, from the pen of a son of the late Rev. Andrew Fuller, are now presented to the American public. They are not intended to supersede a reply in a different form; but, though simple and unpretending, they are lucid and powerful.

"To the attention of all the friends of truth, especially of those who read Mr. Hall's polemic works, this production commends itself by a variety of considerations.

"It is a candid, fair, and able discussion of the subject between M., a Mixed communion Baptist, and S., a Strict communion Baptist. It is *candid*, because it is written in a style becoming a Christian, while it introduces two brethren discussing the subject like friends and inquirers after truth and duty. It is *fair*, on the part of the author, because he has permitted M. to use *the very language and arguments of Mr. Hall*, the fountain of all arguments for mixed communion. And it is *able*, because Mr. Fuller has exposed, with great clearness, the fallacy of Mr. Hall's arguments, and shown that his position is untenable with consistency on his own ground; and that his principles would be attended with injurious consequences to religion, were they put in practice. Another recommendation of the work, is, that Mr. Fuller is a member of Mr. Hall's church, and perhaps as great an admirer of Mr. Hall, in other respects, as any person. But the spirit and language with which he writes on this subject, prove him as much the friend and advocate of peace and christian union, and of the interests of truth,



as his pastor. Let the reader judge. And it will be admitted that Mr. Fuller has had a good opportunity to know the influence of mixed communion when reduced to practice.

“The venerable Dr. Griffin rejects Mr. Hall’s fundamental principle. He maintains that baptism is a pre-requisite to communion, but that something very different from immersion is Baptism. He may be considered as the representative of those great and respectable bodies of Christians that still continue to practise infant sprinkling. As it is desirable to let the subject be fairly viewed on all sides, the editor of the conversations is happy in being able to lay also before the serious inquirer, Dr. Griffin’s Letter on Communion, and the Review of it by Prof. Ripley, of the Newton Theological Institution.

“May we all know and do the will of him who ‘suffered for us, the just for the unjust, that he might bring us to God.’”

The following is from a preparatory note to the second edition ; and we transfer it to our pages, not doubting that it expresses the sentiments cherished in respect to Mr. Hall by the great body of his brethren:—‘Shortly after the publication of the first edition, the melancholy intelligence of Mr. Hall’s death was received. The loss of so good and great a man cannot fail of being sincerely lamented by us all. For surely we may admire his splendid talents, and admit most freely, and with gratitude, the uncommon excellencies of his character, and yet consider him to have erred on the subject discussed in the following pages.’

Of the seven conversations, the first is occupied with General and Preliminary Observations, the second is entitled, Baptism and the Lord’s Supper, anterior, and subsequent to the Death of Christ, circumstantially different, but essentially the same; the third, Baptism as indispensable a Prerequisite to external Church-Fellowship, as Faith is to Baptism; the fourth, the Example of the Apostles, in their Obedience to their Lord’s Commission, an inspired Explanation of their Lord’s Will, and a Pattern intended for the Imitation of the Church in all succeeding ages; the fifth, a strict Adherence, in the Constitution of our Churches, to the Laws of Christ, as exemplified in the uniform Practice of the Apostles, not Schism, but Christian Union; the sixth, a Reception to Church-Fellowship of all whom God has received, in Obedience to the Christian Commission, but not in Deviation from it, the imperative Duty of Christian Churches, notwithstanding a Diversity of Opinion and Practice in Relation to Matters of Indifference; and the seventh, a Strict Adherence to the Commission of Christ, in the Formation of our Churches, neither Bigotry nor Folly; and a Deviation from it, in Deference to Modern Error, neither Charity nor Christian Wisdom.

For the most satisfactory proof of the ability and the christian spirit with which Mr. Fuller has treated these subjects we refer our readers to the book itself. We have seen and compared the original English edition; and we consider the fraternal and judicious manner in which the American editor has performed his part, as adding not a little to the value of the work.

Many things which have often been involved in much difficulty, are here exhibited in a clear and convincing light. The baptism of John, from the day when our Saviour asked the captious Jews, 'Was it from heaven, or of men?' has to some been a stumbling block. In the deeply interesting conversation relative to that baptism, the discussion proceeds thus:

M. But we have reason to conclude that the repentance of John's disciples was "superficial, and that the greater part of such as appeared for a while most determined to press into the kingdom of God, afterwards sunk into a state of apathy. And even of the professed disciples of our Lord, many walked no more with him. A general declension succeeded, so that of the multitudes who once appeared to be much moved by his ministry, and that of his forerunner, the number which persevered was so inconsiderable, that all that could be mustered to witness his resurrection amounted to little more than five hundred, a number which may be considered as constituting the whole body of the church, till the day of Pentecost."—[Hall, p. 38.]

S. That the number of disciples who were present after our Lord's resurrection, amounted to about five hundred, is certain; but that more could not have been mustered, or that this number constituted the aggregate amount of the church, will not be so readily conceded—the former position being confirmed by scripture, the latter being entirely destitute of proof. But be that as it may, we know that John was cautious in his reception of disciples. When he saw 'many of the Pharisees and Sadducees, coming to his baptism, he rebuked them, saying, 'Who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance.' Luke informs us, that this expostulation was addressed to the *multitude*, that came forth to be baptized of him. The probability is, therefore, that, as all whom John baptized, were baptized *confessing their sins*, multitudes came to his baptism who never submitted to that rite. Possibly, to adopt an expression used by our eloquent friend, '*prodigious multitudes*' came to his baptism; but, that '*multitudes*,' who presented themselves, were not admitted to that sacred rite, is established beyond a doubt. But if, for a moment, we were to *admit* your hypothesis, that among the three thousand baptized at the Pentecost, there *were* some of John's disciples, *then* I should be glad to be informed *why* they were re-baptized. Was it on the ground of their transient apostasy? or, of the invalidity of their former baptism? If on the ground of their apostasy, while re-baptism for such a reason would not invalidate John's baptism *as such*, it would render obligatory in our churches, a practice perfectly novel to modern Christians, and of which no traces can be discovered in ecclesiastical history, the re-baptism of penitent backsliders, prior to their restoration to the privileges of church fellowship. On the other hand, if this supposed re-baptism were on the ground of the invalidity of the ordinance administered previous to the Pentecost, then, not only should these supposed apostates have been re-baptized, but *all* John's disciples and *Christ's* disciples too, the faithful and the faithless, in one indiscriminate mass; those who adhered to their original profession, no less than those who had abandoned it, but who now repented:—The twelve apostles, the seventy disciples, the five hundred brethren,—*all* whom death had not removed previous to the Pentecost, and who now retained their fidelity, must have been re-baptized, either on this occasion or subsequently, before they were admitted to the privileges of the Christian Church, a supposition too absurd to be entertained for a single moment. Where, let me ask, is there a solitary instance of such a repetition of baptism?

M. I answer, confidently, that just such an instance occurred at

Ephesus; where twelve of John's genuine disciples, were re-baptized by St. Paul; the particulars of which are recorded in the 19th chapter of the Acts of the apostles.

S. It is well known that critical expositors are not agreed concerning this passage, some being of the opinion that it was not intended to intimate a re-baptizing. But if we suppose it was, there were special reasons in this case. The repetition was not *such* a one as I have spoken of; for it was one in very different circumstances; so that your inference from it is altogether unnecessary and incorrect. The transaction here mentioned, occurred more than twenty years after John had ceased to baptize, and nearly the same length of time after Christ had given his final commission to the apostles. When he gave that commission, surely he did not annul what he had sanctioned before his crucifixion. He only adapted the form of words to the full display which it was now proper to make of his divine character, and of the system of redemption, and thus gave a rule respecting the baptisms which were to be administered after that period. In the case of these disciples, who, it is almost certain, were baptized after that period, this rule, which was then in force as a law of Christ, had been disregarded; and the apostle might well require its being scrupulously observed. Besides, Paul appears to have perceived a radical defect in the religious instruction which they had received previously to baptism. They seem not, in connexion with their being baptized, to have been directed at all to the grand object of evangelical faith. They were now, indeed, believers in Christ. But it is probable that they had been baptized a few years before, by some one who had, some years still earlier, received baptism from John or some of his disciples in Palestine, but who had failed to communicate to them the whole of the instruction that John had been in the habit of communicating. They might afterwards have been brought to the knowledge of the Saviour through the preaching of such a man as Apollos. They resided nearly a thousand miles from the scene of John's labors. And it is not said, nor is it at all probable that they had been baptized by John, but only, as they supposed and as they expressed it, 'unto John's baptism.' They were ignorant that baptism, as administered by him, was connected with the fundamental doctrine of Christianity, in such a manner that the reception of it was in reality an acknowledgment, by the person baptized, of his obligation to be a disciple of Christ. On this subject they still needed to be instructed. 'Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him who should come after him, that is, on Christ Jesus.' Among all the followers of Christ that had been baptized either by John or by the apostles before the giving of the final commission, not one, so far as we have any account, was re-baptized. Recollect, my friend, what was the fact in regard also to Apollos. 'This man was instructed in the way of the Lord, and, being fervent in the spirit he spake and taught diligently the things of the Lord, *knowing only the baptism of John.*' When Priscilla and Aquila met with him, they did not re-baptize him. They only 'expounded unto him the way of God more perfectly;' as we learn from Acts xviii. 25, 26. The *genuine* disciples of John had, at their baptism, been directed to Christ, and had, in being baptized, acknowledged their obligation to trust and obey the Saviour; so that their baptism was essentially christian baptism, and they needed only to be taught the way of the Lord more perfectly. But the men at Ephesus had not, at their baptism, been directed to Christ; and hence their baptism was not christian baptism.\* pp. 72—76.

\*See the Amer. Bap. Magazine for the year 1825, p. 374, and KNAPP'S Scripta varii argumenti maximam partem exegetici et historici.—vol. I. pp. 163—4.



After what has already appeared in this Magazine, we do not think it necessary to expatiate on the uncommon merits of Professor Ripley's Review of Dr. Griffin's Letter. Suffice it on the present occasion to call the attention of our readers to a few passages commencing on the 283d page, (2nd ed.) where the reviewer is remarking on Dr. Griffin's having urged the authority of Mr. Hall.

"It may be well also to mention, that, however applauded Mr. Hall's liberality may be, it proceeds entirely on the ground that baptism is not an indispensable pre-requisite to communion; a principle, the propriety of which, in the commencement of this letter, Dr. Griffin disowns. Besides, Mr. Hall has himself made statements on the subject of communion which are quite as illiberal as the current statements of those against whom Dr. Griffin has written. In his reply to Kinghorn, Mr. Hall observes, 'This author had informed us at the distance of a few lines that the Pædobaptists in general believe that none ought to come to the Lord's table who are not baptized. If this is correct, we may indeed easily conceive of their being offended with us for deeming them unbaptized; but *how our refusal to admit them to communion should become the subject of debate, is utterly mysterious.*'"<sup>\*</sup>

"Again, in another of his pieces on communion, Mr. Hall has thus expressed himself: 'They,' the Baptists, 'act precisely on the same principle with all other christians, who assume it for granted that baptism is an essential preliminary to the reception of the sacrament. The point on which they differ, is the nature of that institution; which we,' the Baptists, 'place in immersion, and of which we suppose rational and accountable agents the only fit subjects. Let it be admitted that *baptism is under all circumstances a necessary condition of church fellowship, and it is impossible for the Baptists to act otherwise.* Their practice is the infallible consequence of the opinion generally entertained respecting communion, conjoined with their peculiar views of the baptismal rite. *The recollection of this may suffice to rebut the ridicule, and silence the clamor, of those who loudly condemn the Baptists for a proceeding which, were they but to change their opinion on the subject of baptism, their own principles would compel them to adopt. They both concur in a common principle, from which the practice deemed so offensive is the necessary result.*'"<sup>†</sup>

Now we would ask the conscience of our Pedobaptist brethren, when they triumphantly speak of Mr. Hall, as the advocate of mixed communion, Have they attentively read all that he has written on this subject? Do they know on what principle only it is that he would advocate mixed communion, namely, that, in existing circumstances, baptism is not a pre-requisite to partaking of the Lord's supper? Do they themselves admit that principle? Do they act upon it in their own churches? If not, (and it is well known that they do not,) then is it right for them to use the authority of Mr. Hall against us, and represent him as acting on a principle that is opposed by nothing but Baptist bigotry and uncharitableness? Ought it not to be distinctly understood that Mr. Hall was the advocate of mixed communion, only on the assumption that the whole

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<sup>\*</sup>Works of Robert Hall, 1st complete ed. New York, vol. I. p. 156.

<sup>†</sup> Works, &c. vol. I, pp. 285.

christian world have erred in insisting upon a persons being baptized before partaking of the Lord's supper? If any are inclined to adopt that assumption, we hope they will read Mr. Fuller's work, and consider well the pattern given in the New Testament. If any reject that assumption, and yet advocate mixed communion, they must do it on the ground assumed in Dr. Griffin's Letter, namely, that something very different from immersion is baptism. All such we would refer, affectionately and earnestly, to Professor Ripley's remarks on that Letter, and, above all, to the Bible itself. We would entreat them to read, pray, decide, and act, as in the presence of Him who is our common Lord, and who has said, *If ye love me, keep my commandments.*

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### NEWTON LYCEUM;

*Or Preparatory Department of the Newton Theological Institution.*

Every friend of the Baptist Churches, and of Christian truth, must rejoice at the liberal and elevated course of studies pursued at Newton, and at the tokens of favor which the Theological Institution has received from a gracious Providence. It is adapted, as most of the readers of this article will recollect, to 'the instruction of graduates and others, whose attainments enable them, along with graduates to proceed profitably in theological studies.' It is open for the admission of those persons only who give evidence of their possessing genuine piety, with suitable gifts and attainments, and of their being influenced by proper motives in wishing to pursue theological studies, and who, moreover, present certificates from the churches of which they are members, approving of their devoting themselves to the work of the ministry.'

In order to make the regular course of studies there, as thorough and complete as at any institution, it is required also that candidates for admission be acquainted with Prof. Stuart's Hebrew Grammar, and the first forty pages of his Hebrew Chrestomathy. The regular course occupies three years and embraces 'Biblical Literature, Ecclesiastical History, Biblical Theology, and Pastoral Duties; and, in short, the various studies and exercises appropriate to a Theological Institution designed to assist those who would understand the Bible clearly, and, as faithful ministers of Christ, inculcate its divine lessons the most usefully.'

Provision has also been made for a shorter course, in special cases, and at the discretion of the Professors.

In the autumn of the year 1830, a Preparatory Department or *Lyceum* was organized. It was 'designed to *increase the facilities of becoming well fitted* to enter upon either the regular course in the Institution, or a shorter one; and it is adapted to the instruction of *those who, on account of their age and other circumstances, cannot pursue an entire collegiate course*, and also of those who, after having been through college, may need, in view of the requisite knowledge of Hebrew, to make some special preparation.'



The labors of the worthy brother to whom this Department was committed, have been unwearied, and well directed, and attended with great success. It is hardly one year and a half since he entered upon the duties of his station; and he has now under his care more than *forty* students.

In the mean time, the number of theological students has been greatly increased; and there is a prospect of a large addition to the number, next autumn. But the rooms in the edifices belonging to the Institution are already filled. And the circumstances of the Trustees, it is thought, do not render it expedient for them at present to undertake the erection of a new building. Besides, some of the friends of the Institution have feared that the existence of a Preparatory Department at Newton would be injurious to some of our Academies and Colleges.

It has, therefore, been thought best to introduce a modification adapted to promote the fraternal confidence and cordial co-operation of all concerned, and, at the same time, to secure some of the important objects for which this department was established. Accordingly, at the semi-annual meeting of the Trustees on the 18th of April, it was 'resolved, unanimously, that the following additional regulations of the Preparatory Department be adopted:

1st. As a general rule, candidates for admission into the Preparatory Department, (or for continuance in it after the present academical year) must have prosecuted, at least, the studies commonly requisite for entering college.

2d. Except in special cases, no one shall be admitted to the Preparatory Department, under the age of twenty-three years.

The first of these regulations was recommended by the following among other considerations.

1. It will so reduce the number of preparatory students, as to give room for theological students.

2. It will simplify and greatly facilitate the business of their instruction.

3. It will place at Newton only such as have given very considerable proof of their capability and of their disposition for improvement, and thus will furnish a desirable guard against some apprehended dangers.

4. It will have a favorable bearing upon academies; for, with few exceptions, it will send all in the first place to academies.

5. The Preparatory Department with this regulation, will have a favorable bearing upon academies in respect also to the concentration of efforts on that grand object, the *thorough fitting* of students, up to a certain point; for it will supersede the necessity of a distracting attempt by the Principal at each of our Academies to do justice to a fragment of an extra class. Economical considerations also require that the fragments be brought together, so as to form a respectable class, under the care of an Instructor whose business it shall be to promote their progress.

6. It will so elevate the attainments of those who come to this Institution without having gone to college, as in reality to enable

them along with graduates to proceed profitably in theological studies; and to do this without impeding the progress of graduates, or depressing the general course and character of the Institution.

7. It will diminish the undesirable distance between those candidates for the ministry who are, and those who are not educated at college. It will increase the mental discipline and the usefulness of a highly important portion of the servants of our common Lord. And, (in conjunction with other provisions that have been made for assisting our brethren, whatever may be their attainments, or their want of attainments,) it will tend not a little to help all to feel and understand alike, and to act in concert when they go forth to their future labors.

The second of the additional regulations was introduced for the purpose of guarding against the Preparatory Department's becoming the resort of those who ought to repair to College.

It is gratifying to know that there are Colleges worthy of the special confidence of our churches and of the whole christian community. There is also in almost every one of the northern States a first rate Academy under the management and instruction of persons of our denomination. And the cheering influence of enlightened individuals and of the Northern Baptist Education Society, is beginning to be felt in every section of these States; to say nothing of the laudable exertions of our brethren elsewhere; so that it is hoped that no suitable candidate for the ministry will fail of being encouraged and enabled to commence his studies in favorable circumstances. There may be special cases where a shorter course, or even a mere English course may be expedient; but, in all ordinary cases, we would say, let the young man first become prepared for entering college. He may rest assured that such a preparation will be highly useful, whatever may be his future course. Next, if his age and other circumstances permit, let him repair to college, and receive the benefits of an entire collegiate course. And then he will find at Newton a Theological Institution adapted to his instruction. But if, when he is fitted for college, his age and other circumstances do not permit him to prosecute an *entire* collegiate course, he can now, instead of repairing to a college, repair to the Lyceum, or Preparatory Department, at Newton, and prosecute such studies, selected from the collegiate course, as, in addition to his previous attainments, are the most needful in order to enable him, with satisfaction and with profit, to proceed in theological studies.

Our arrangements for ministerial education are now complete. They only need to be prosecuted with vigor, in a christian temper, and with humble and fervent prayer for the divine blessing.

## REVIEW.

"*The Pious Minstrel.*" A collection of Sacred Poetry, from the London Edition. Boston: William Hyde, 1832.

Affording so fine a field of poetry as the religion of the bible does, we have often been surprised that so little good poesy has been founded on its various subjects. There is not a page in the sacred volume which does not present topics of infinite grandeur and loveliness. But, excepting in the book's own poetry, those topics have in rare instances been treated in a manner worthy of themselves. Our common collections of church psalmody, while they embrace some pieces which come well nigh up to the elevation of their subjects are, to a considerable extent, composed of doggerel rhymes, which we respect only from force of habit, because we have been taught to judge favorably of every thing which has formed a part of the public worship of Deity in our churches. Notwithstanding the force of habit good taste will assert its rights,—and claim the same privileges in adding to the beauty, the grandeur and impressiveness of church services, that it does in improving every thing else. Who could now adopt the paraphrases of Tate and Brady, and not be shocked at their defects? And who does not feel that, with some exceptions, the compositions of Dr. Watts yield the palm of excellence to the selections made from other writers? In Winchell's Watts, for example, the arrangement, compiled from the poems of Newton, Addison, Milton, H. K. White, Cowper and others, is far more spirited, exciting, devotional, than Watts itself. Why are our composers of music obliged to resort to the bible when they want language for their anthems and other pieces of a high cast? Because it is so difficult to find splendid devotional poetry any where else. Oh, for a modern David to chant the praises of God as they deserve to be sung!

But there are indications of a decided improvement in our church psalmody. Recent collections go farther and farther from that old and timid regard to Watts which has been so injurious to this part of worship: the selections are more numerous: modern writers of confessedly great powers have more and more exerted themselves on sacred subjects; and many volumes have been recently published which embody poems of decided excellence.

The little volume, whose title is at the head of this article, is an instance of the progress of good taste, as well as of a spirit of true piety among authors. It embraces the productions of Heber, and Heman, and Montgomery, and Walter Scott, and Croly, and Knox, and Rogers, and Pollok, and Barton, and Moore, whose song is beautiful, however bad his heart, and Cunningham, and H. K. White, and Barbauld, and Howit, and Wordsworth, and Beattie, and a galaxy of others, whose genius has blazed in the field of literature, as well as religion, and whose talents are never lovelier than when shown in the cause of God.

The book is a reprint of an English work, and contains no productions of American poets. Had the publishers employed an able



editor to collect the gems of American sacred poetry in addition to the English, the volume would have been greatly enhanced in real value, in beauty and in our good opinion.

We subjoin several of the pieces, knowing that our readers will be delighted, as we have been, with the spirit of piety embodied in the charms of poetry.

The first extract which we shall make is from the pen of Sir Walter Scott. The words are spoken by a young Jewess, lamenting the misfortunes of her people.

When Israel, of the Lord beloved,  
Cut from the land of bondage came,  
Her father's God before her moved,  
An awful guide in smoke and flame.  
By day, along the astonished lands  
The cloudy pillar glided slow ;  
By night, Arabia's crimson sands  
Returned the fiery column's glow.

There rose the choral hymn of praise,  
And trump and timbrel answered keen,  
And Zion's daughters poured their lays,  
With priests and warrior's voice between.  
No portents *now* our foes amaze,  
Forsaken Israel wanders lone :  
Our fathers would not know Thy ways,  
And Thou hast left them to their own.

The following piece is anonymous ; but whoever wrote it has thrown into it a great amount of spirit and force.

#### CHRIST A PROPHET.

Prophet of the elder day !  
How thy lustre waned away,  
When the greater prophet came,  
Flesh—veiled from his throne of flame !  
Thou on earth hadst peerless been,  
Had not earth JEHOVAH seen.

Prophet of the latter days !  
Beaming with unfading rays ;  
Brightness of the Father's light ;  
Image of his love and might ;  
Fill my soul with purer awe  
Than dark Sinai's fiery law.

Sprinkle with thy Paschal blood ;  
Lead me through each hostile flood ;  
Sweeten Marah's bitter spring ;  
O'er my path thy manna fling ;  
Broach the flint rock's crystal wave ;  
Strongly succor—promptly save !

There is a terribleness of truth in the following, which must reach the sinner's heart.

### REMORSE.

I cannot weep! I dare not pray!  
 The very source of tears is dry:  
 And what when hope is lost for aye,  
 Avails the prayer of agony?  
 A dark cloud lowers before mine eye—  
 A chain is twined around my heart—  
 I cannot pierce that clouded sky—  
 I cannot tear those bonds apart.

While with resistless pangs I strive  
 As never guilty wretch hath striven,  
 A voice, whene'er I shriek, "Forgive!"  
 Replies, "Thou canst not be forgiven!"  
 I know not if from Hell or Heaven,  
 That voice of vengeance comes and came,  
 But on my heart its words are graven  
 In living characters of flame.

Ye guilty joys, whose transient glow  
 I pledged my forfeit soul to share,  
 Where are your false illusions now?  
 Your evanescent transports, where?  
 Alas! the only fruits ye bear,  
 For which I dared my heaven resign,  
 Are death, and darkness, and despair;  
 These shall my doom forever sign."

There is a splendid ode on the NATIVITY, by the poet Wilman, which we shall insert in our next number, as it is too long for the present. But we will add one short extract more, by Holland.

### THE AVENGER OF THE SLAVE.

'Who shall avenge the slave?' I stood and cried:  
 'The earth! the earth!' the echoing sea replied.  
 I turned me to the ocean, but each wave  
 Declined to be the avenger of the slave.  
 'Who shall avenge the slave?' My species cry,  
 'The winds, the woods, the lightning of the sky,'  
 I turned to these, from them one echo ran;  
 'The right avenger of the slave is man.'  
 Man was my fellow: in his sight I stood,  
 Wept and besought him by the voice of blood:  
 Sternly he looked as proud on earth he trod,  
 Then said—'The avenger of the slave is God.'  
 I looked in prayer towards heaven—awhile twas still,  
 And then methought God's voice replied, 'I WILL.'



## HOME MISSIONARY REGISTER.

## BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

This Society held its thirtieth Anniversary at the Federal Street Baptist meeting house on Wednesday evening, May 30th. Mr. Leverett, the Secretary, read the following Report:—

*The Thirtieth Report of the Massachusetts Baptist Missionary Society.*

This is the thirtieth Anniversary of the Massachusetts Baptist Missionary Society. This Society was organized in Boston, May 26, 1802. Its founders were men of God, deeply imbued with the spirit of the gospel, and supremely devoted to the welfare of mankind. Most of them have ceased from their labors. Having served their generation according to the will of God, they have entered into their rest. Of the fourteen ministers, whose names were enrolled among the members of this Society at its commencement, *two* only survive, venerable for their age and distinguished for their piety. At the time this Society was instituted but little interest was generally felt in behalf of Missions, whether Foreign or Domestic. The obligations of christians to extend the Kingdom of Christ and to send the gospel to the destitute, were, at that time, seldom enforced from the pulpit. There were then no religious newspapers, or periodicals, through the medium of which information was diffused, respecting the wants and necessities of the world. As might be expected under such circumstances, the operations of this Society were at first circumscribed within narrow limits. Like the mustard seed, it was small in its beginning, and like the leaven, its influence was, for a season, imperceptible; but its friends have gradually increased, and its influence has become widely extended. Since its formation, upwards of sixty thousand dollars have been expended under its direction in the support of preaching among the destitute. Through its instrumentality hundreds of feeble churches have been revived and enlarged—other hundreds of churches have been gathered—and thousands of souls have been brought under the saving influence of the gospel. Soon after its organization a religious periodical was commenced under its auspices, by means of which much valuable information has been diffused among our churches, and a spirit of benevolence excited, and nourished. How much we are indebted to the operations of this Society for the interest now manifested in Foreign Missions, and in the education of young men for the ministry, and in the establishment of Sunday Schools, and in supplying the destitute throughout the country with the preaching of the gospel, cannot now be accurately stated. The fact, that several of the most important institutions connected with the denomination originated with the founders and early friends of this Society, and if it does not authorize us to regard them as its offspring, affords at least an illustration of the expansive and untiring spirit of pious benevolence. Twenty years since the Massachusetts Baptist Missionary Society was the most prominent charitable Society connected with the denomination in the country; but now it is greatly surpassed by several others both in magnitude and in resources. And it may be, that in process of time this Society will be entirely superseded by one of a kindred character and of recent formation.

The Board have for many years been sensible of the importance of more enlarged and systematic measures for the promotion of Home Missions; and they have felt an increasing solicitude in behalf of the

new and flourishing states of the great western valley. They have been aware that the population of this valley is rapidly increasing and that this population is of such a character and placed under such circumstances as to render it infinitely desirable that they should immediately be favored with the preaching of the gospel and with all the institutions of religion. At a meeting of the Board, held in Boston, in November last, it was resolved that measures ought to be immediately adopted to organize a Home Missionary Society, either by enlarging the plan and operations of this Society, or by forming another." At this meeting a Committee was appointed to devise measures for carrying this resolution into effect. This Committee promptly attended to the duty assigned them, and after various consultations with brethren in different parts of the country a society was formed in the City of New York, on the 27th of April—under the name of the American Baptist Home Missionary Society. The Board, anticipating the formation of this Society have, during the past year, deviated a little from their usual course, in consequence of which the present results of their labor, compared with those of former years, may appear inconsiderable. But though their operations may in some respects have been limited, yet during no previous year has a deeper interest been felt in behalf of Home Missions, or more been done to ensure their success.

Since the last Annual Meeting the Board have appropriated for the support of preaching in destitute places and in aid of feeble churches, the sum of 1059 dollars.

The churches which have been thus assisted, are all of them favorably situated for enlargement and usefulness; and most of them will, it is believed, without further assistance, be able to support themselves. The Board have the most satisfactory evidence that their appropriations have proved seasonable and salutary.

During the past year thirteen Missionaries have received appointments to labor in your service. One of them, Rev. C. G. Hatch, who was appointed to labor 6 months in the state of Mississippi, has been prevented, by continued feeble health from fulfilling the appointment. From seven of our missionaries we have as yet received no information. Most if not all of them are now employed in the service of the Board.

Rev. Peter Chase has fulfilled an appointment of three months in the northern part of Vermont. His labors appear to have been constant and successful. During his mission he baptized several, and had the happiness to witness the triumphs of the gospel. In one or two places, considerable of a revival followed his preaching. The pious were aroused to activity, the thoughtless became considerate, and some were converted.

Rev. William Sedwick has labored several months under the direction of the Board, in Ohio. His labors also have been unwearied and successful. In a letter to the Secretary, after having mentioned some of the difficulties to be encountered in originating and sustaining Missionary, Education, Bible, Tract and Temperance Societies, he says, "But the Lord is very good in blessing all these efforts. Tracts have been much blessed. The past year I distributed nearly 30,000 pages of Tracts, and preached and heard 254 Sermons, and visited a great number of families. Now I begin to realize the fruits. My congregations in every neighborhood where I have preached have increased more than four-fold, and the greatest solicitude is expressed for more preaching. At some places, where a year ago I could hardly get a meeting once a month, I have been earnestly requested to repeat my visits once a week. I have baptised 34 persons, and there is a promise of a greater increase

than has yet been experienced. Help us, dear brethren, to praise God for his goodness towards us in these western wilds." In a subsequent communication from Mr. Sedwick, containing a report of his labors, he says, "Thus I have spent nearly 20 weeks preaching from one to three sermons a day and travelling about 350 miles a month. I have baptized, since May, 26 persons, and there are many more whom I hope to baptize shortly. Those who are regularly supplied with preaching, cannot fully realize the situation of the destitute in many parts of this western valley, who, except some one visit them from abroad, seldom hear a sermon once a year. From the report of Mr. Sedwick's labors, it appears he has baptized the past year sixty persons whilst in the service of the Society.

Since the last meeting the attention of the Board has been principally directed to the valley of the Mississippi. In this valley their efforts have been mostly confined to the State of Illinois. Fifty dollars have been appropriated to sustain the Rev. Mr. Logan on what is called the Military Tract in this State. The labors of this Missionary have been greatly blessed, as will appear from a short extract from his journal.

Aug. 21. I spent the Sabbath with the Crane Creek Church. In the morning visited the Sunday School, and delivered an address. Much feeling was manifested both by teachers and children. At 12 o'clock preached to a large and attentive audience. After preaching, two were admitted to the church by letter, and two others came forward and related what they hoped the Lord had done for their souls and were baptized and added to the church. Sept. 16. Rode 12 miles—distributed 6 Bibles, preached a funeral sermon. In the evening had a prayer meeting, during which 33 inquirers came forward to be prayed for. Next day there was a church meeting; and, blessed be God, it was a precious meeting. Five related their experience and were received by the church. The next day, being the Sabbath, I preached to a crowded, solemn, and attentive audience. After sermon two persons related their experience. We then repaired to the water and six were buried with their Lord by baptism. Oct. 17. I have spent most of the past week in visiting and conversing with the anxious. The work of the Lord is increasing among us. Yesterday I baptised six willing converts on a profession of their faith in Christ. Among the subjects of the revival are some of tender years and others of riper age. Yesterday I baptized a girl of eleven years. Last night my little son, seven years old, gave good evidence of a change—my two daughters are now seeking the Lord. Many of the Sabbath School children are anxious inquirers. Since the revival commenced I have baptised 20. Among these are four Sunday School teachers and six children. What encouragement for the friends of Sunday Schools!"

Rev. John M. Peck has fulfilled an appointment of four months in the State of Illinois: and on the first of January he entered upon an appointment of twelve months. Mr. Peck has resided many years in the Western country, and has become intimately and extensively acquainted with the people. His letters, as also those of Rev. Mr. Loomis, (who is likewise laboring in this state,) have deeply impressed upon our minds the importance of increased efforts to diffuse correct information throughout that section of our country, and to raise up educated men for the work of the ministry. We are not among those who consider a college education an indispensable qualification for the ministry; but we are decided advocates for an intelligent ministry, and we very much regret that such a ministry is so little appreciated by the denomination in some sections of our country. We cannot but think that most of the errors which now distract our churches in the West, would disap-



pear before the influence of an intelligent and pious ministry. We trust the day is not far distant when hundreds of humble, devoted, well educated men, will be scattered throughout the great valley, disposed to exert themselves to the utmost to promote the holiness and the happiness of the people—and the people disposed to contribute cheerfully and liberally to their support. We hope the time will soon come when it can no longer be said with truth, that, “the whole amount of money which has ever been paid for preaching in Illinois, is but a trifle.” The labors of Mr. Peck in this state, are arduous and incessant. By conversation, by writing, and by preaching, he is endeavoring to diffuse information, and to train up the pious for usefulness on earth as well as for happiness in heaven. The Pioneer and Western Baptist, a religious paper of which Mr. Peck is the editor, has been regularly forwarded by him to your Secretary. The paper is ably conducted and well adapted to the region in which it circulates. It is the decided advocate of all the benevolent operations of the day—boldly and yet prudently exposes the prevailing errors of the times, and is, we doubt not, a powerful auxiliary in the advancement of truth and piety. The Baptist Weekly Journal, published at Cincinnati is another valuable paper. We hope our brethren at the West will not suffer it to languish and die for want of patronage. The only way in which errors, either in sentiment or practice, can be effectually removed, is by exposing them, by shewing them to be errors—and by exhibiting the truths which are opposed to them. Religious newspapers, judiciously conducted, are admirably adapted to correct many evils which cannot be exposed from the pulpit without diverting the attention from the main object of preaching—The exhibition of Christ—The salvation of the soul. And here we would again express our approbation of the religious paper published under the patronage of this Society. It still sustains its reputation and is, we believe, exciting a happy influence. One hundred and fifty dollars have been paid the past year by its publisher, to your Treasurer.

In viewing our labors we have much cause for gratitude—and in looking forward we may rejoice in the cheering prospects opening to our view by the formation of a National Society. Save Lord, we beseech thee, send now prosperity, Let thy work appear unto thy servants and thy glory unto their children and establish thou the work of our hands upon us—yea the work of our hands establish thou it.

#### SUMMARY OF APPROPRIATIONS.

*From May 1831 to May 1832.*

*Appropriated to Churches, &c.*

To the Church in	East Bethel, Vermont,	-	-	-	50,
“	“	Augusta, Maine,	-	-	100,
“	“	Watertown, Mass.	-	-	200,
“	“	Hopkinton, N. H.	-	-	40,
“	“	Detroit, Michigan,	-	-	100,
To sustain Rev. Mr. Logan on the military tract, Illinois,					50,
To maintain preaching in Saxonville, Framingham, Mass,					50,
To maintain preaching in Lexington, Mass.					60,
To sustain Rev. Eliab Going, in his labors in the State of N. Y.					100,
To the Rhode Island Baptist Convention, for support of preaching in that State,					300,

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1059,

*Appropriated to Missionaries.*

Rev. C. G. Hatch, Mississippi,	6 months,	\$130,
" Elisha Andrews, N. H.	3 "	65,
" Peter Chase, Vermont,	3 "	65,
" William Bentley, Mass.	6 weeks,	30,
" J. M. Peck, Illinois,	4 months,	75,
" J. M. Peck, "	1 year,	300,
" H. Loomis, "	"	250,
" Moses Lemen, "	8 months,	170,
" Mr. Fairfield, Ohio,	1 year,	150,
" Jacob Hatch, Maine,	3 months,	65,
" Robert C. Starr, "	"	65,
" Isaac Case, "	4 weeks,	20,

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 \$1385,

In behalf of the Board,

*W. Leverett, Sec'y.*

The acceptance of the Secretary's Report was moved by Rev. Joseph A. Warne, of Brooklyn, who accompanied his motion with some very lucid and impressive remarks, on the necessity of more enlarged and vigorous efforts in behalf of Home Missions. His motion being seconded by Rev. C. P. Grosvenor, of Salem, it was

*Voted*, unanimously, that the Secretary's report be accepted and published in the American Baptist Magazine.

Rev. R. Babcock, of Salem, moved the acceptance of the Treasurer's Report, accompanied with an eloquent address, in which he alluded to the operations of the Congregationalist Home Missionary Society, as exhibiting an example of zealous and systematic labors, worthy both of praise and of imitation. Rev. H. Malcom, of Boston, seconded the motion; after which it was

*Voted*, unanimously, that the Treasurer's Report be accepted.

Rev. Jonathan Going, then arose, and, in an affectionate manner, addressed the meeting briefly, reviewing the labors of the Society, and exhibiting in the most convincing manner, the importance of more enlarged operations. Notwithstanding the unpleasantness of the weather, the house was well filled, and the silence and attention with which the several speeches were heard, indicated throughout the assembly, a deep solicitude in behalf of Home Missions.

## OFFICERS FOR THE ENSUING YEAR.

\* Rev. BELA JACOBS, *President.*Rev. CHARLES TRAIN, *Vice-President.*Rev. WILLIAM LEVERETT, *Secretary.*Mr. ENSIGN LINCOLN, *Treasurer.*
 HON. HEMAN LINCOLN, }  
 Dea. JAMES LORING, } *Auditors.*

TRUSTEES. Rev. J. Grafton, L. Bolles, D. Sharp, E. Williams, E. Nelson, H. Malcom, J. A. Warne, C. O. Kimball, A. Briggs, J. D. Knowles, L. Farwell and J. Fosdick.

\* Rev. J. Grafton, was unanimously re-elected President, but declined accepting the office, having presided over the Society for many years in succession, and being now advanced in age. At his earnest request, his resignation was accepted.



## REGISTER OF EDUCATION.

THE NORTHERN BAPTIST EDUCATION SOCIETY held its anniversary in the Federal street Baptist Meeting House, on the 29th of May. The meeting was one of deep interest ; an account of which may be seen in the annual report of the Society, just published.

The substance of the following address was delivered by the Rev. Mr. Parker, of Southbridge, on moving the subjoined resolution.

*Resolved*, That we regard the prosperity of this society as being of great importance to the success of all our other institutions.

MR. PRESIDENT,

The object of your society is among the noblest that engage the energies of philanthropy, or occupy the heart of benevolence. If grandeur of design consists in the extent and power of the influence intended to be gained ; in the number and importance of the relations that your enterprise bears to those kindly influences and those benevolent exertions, which are to send abroad the richest blessings among mankind ; and in its complete adaptation to the production of the most extensive, lasting and happy results in renovating the character, and meliorating the condition of the entire world ; then the Northern Baptist Education Society may justly claim to stand among the grandest institutions of this enterprising age. It proposes to exert, over some of the most gifted youthful minds, the strong influence of mental cultivation ; and that in the purest channel in which that influence ever flows. While it proposes to improve the powers of the mind, it intends to mingle the spirit of the gospel with every acquisition, and insists upon the entire consecration of every power of the soul, to the service of God. Nor is this influence intended to be confined to those who are the direct objects of your patronage ; but your expectation is, that it will be extended over multitudes too who shall be thrown within the sphere of their efforts, and whom you hope they will be the instruments of leading in the way to heaven.

The efforts of this association, and its auxiliaries, bear an inseparable relation to the interests of both foreign and domestic Missions ; and upon a large and increasing section of the church they will exert a presiding and controlling influence. Its object is identified with every department of that great enterprise, whose design is to fill the world with the influence of Christianity.

Sir, you are encouraged to look forward with the confident hope of being a large sharer in the benignant labor of pouring the light of divine truth over all the waste places of this revolted province of God's dominion. Depending on Him who holds the destinies of all our enterprises in his hands, you hope to do this by sending forth into the broad field of the world, devoted men of disciplined minds, who are prepared to labor with effect ; men who have laid their account with toil, and suffering, and self-denial ; men who long to show to their fellow beings, the way of salvation.

The efforts and object of this society, I have, Sir, from the beginning of its existence, regarded with a deep and affectionate interest. At every step of its progress, it has wound itself more and more deeply into the feelings of my heart. And never was there a moment, when it occupied a larger place in my mind than at the present. I have not, indeed, to any extent, participated in its deliberations ; but I have watch-

ed its course with intense interest and large expectation. I have viewed, with ineffable delight, the increasing favor which its claims have met wherever they have been presented; and I have contemplated, with the confident hope of increasing success, the ground it has gained in every successive year of its existence.

From the nature of the field which it cultivates, its course may perhaps be a more noiseless one than those of most benevolent associations; its influence may, for the time be less observed, and the effects of its exertions may be more slow in their developement; but no society lays a more substantial claim to the ardent friendship and liberal patronage of the Church; none is destined to wield a more powerful sway, or to roll a mightier tide of holy influence down the course of time; none to pour a wider, deeper, richer stream of blessings on the Church of God, and on mankind.

Sir, I am, heart and soul, for every benevolent association whose spirit is the spirit of Christ, and whose efforts are calculated to diffuse abroad the light of life in this benighted world. I trust I feel the same interest in each, that I should feel in one, if only that one existed; the same that I should, if that alone covered the whole field of benevolent effort. And while I give my unqualified approbation and support to this society, I feel, and I know you feel, Sir, that I am not guilty of depreciating the value or diminishing the influence of any other. These associations are all members of one holy family, and are bound together by ties that are not to be dissolved. But all the other members, I am well persuaded, will be forward to acknowledge that their very existence depends on the life and prosperity of this. In the support, therefore, of this society, we are planting deeper and stronger the foundations of all the rest.

As long, Sir, as the operations of this institution are carried forward, as I believe they now are, in simple reliance on the divine care and goodness, and with a single and steadfast eye to the divine glory, their influence cannot fail to be salutary, their progress must be onward, and they will meet a glorious success. The arm of the Almighty will display its power in behalf of such efforts. And even now, within the brief history of your society, you have a pledge of that favor. Let such efforts continue, let them be prosecuted with the zeal of disinterested love to God and man, and the benediction of Heaven upon them is absolutely certain; as certain as the alternations of day and night till the wheels of time are broken.

And what, Sir, is the plan, what the object of your society? It is simply to prepare laborers to go forth into that vast and rapidly whitening harvest, whose "field is the world." It is to take to its bosom the indigent pious, talented youth, on whose heart the spirit of the Most High has impressed a concern for the perishing, and whose soul is panting to be permitted to stand on the walls of Zion as a herald of salvation. It is to throw into the hands of *such*, among the sons of the Church, the potentiality of successfully accomplishing the work to which God is moving them. It is not to give them the privilege, if a privilege it could be called, of living in ease and affluence; but the privilege of toil, of reproach, if that should befall, of self-denial, and of doing good in the cause of Christ. It is to afford them the necessary aid to carry them through the years of study that are required to prepare them for the responsible labors of the Christian Ministry. You do not propose to carry them when they can go alone; but to lend them assistance when, without the aid of some friendly hand, they could not go at all, but must sink down in hopeless despondency.

For such a youth, Sir, I am prepared to feel the strongest sentiments of kindness and sympathy. I know by experience his anxious days and

sleepless nights. I know what his feelings are, under the pressure of poverty that paralyzes his efforts, under a sense of his ignorance and want of preparation for the work on which his heart is set, and unknown to those who might give him aid and counsel. I can sympathize, in every feeling, when his soul is distressed with anxiety on the question so full of interest to him, how he can become prepared to preach the unsearchable riches of Christ. This important question your society are prepared to answer. You offer to spread on such a young man the mantle of your charity; or rather, you offer to take him by the hand and lead him onward in the course of preparation for his great work, till he has obtained the amount of mental discipline which he, which you, which all judicious men, judge requisite for his success.

And, Sir, when this work is done, you give to the Church and to the world, a boon that silver and gold could not buy. You consecrate to the service of the best interests of man, a mind prepared to labor successfully in a broad field—a mind well furnished to act on other minds, and to give character to society. If the young man, whose talents you have been the instrument of consecrating to the service of Christ in the labors of the ministry, is humble, pious, devoted; and God grant that you may never patronise any other; you have put into the hands of the Church an instrument by which, under the blessing of God, her borders will be enlarged, her numbers multiplied, and her strength, beauty, and permanency secured.

Within the last fifty years, Mr. President, times and circumstances, in regard to our denomination, especially, have vastly changed. Whatever could, or could not, once be done, it is certain that now, a man cannot enter upon the labors of the ministry with much prospect of success, without education. The times on which our venerable and pious fathers were thrown, and the circumstances in which they were placed, seemed to require them to take a course, in this respect, that would now be utterly hopeless. In their day they succeeded; though perhaps to a less extent than they would have done, could they have added greater learning to their piety and moral worth. For their warm piety, their single hearted devotedness, and the success they realized, we their sons are called upon to revere and bless their memories. Their success under all their disadvantages, seems to me to show how much more they would have done, if to their piety, their devotedness, their strong powers of mind, and their unaccommodating attachment to the truth and ordinances of God, the learning of a Dunster, of a Stillman, of a Roger Williams could have been superadded. They did the best that their circumstances allowed; but I do believe, Sir, that the time to favor our branch of this American Zion would much sooner have come, had the ministry of ages that are gone by been favored with an amount of mental culture corresponding with their moral worth.

A few, Sir, may perhaps succeed now in the discharge of the duties of the ministry without much aid from instruction. But they must, after all, somehow, have obtained the information. These are not, however, so much uneducated men, as to many they may seem. I care little how it is done, if in fact the information is obtained, only so far as the saving of time and the most advantageous application of moral power are concerned. For this purpose, and for these reasons, I do indeed much prefer a public seminary. There information is obtained, and habits of study and correct thinking are formed with greater facility than in any other situation. I repeat it, Sir, that to be in every sense a good minister of Jesus Christ, a man must have a mind not only strong and consecrated to God, but stored with that kind of treasure which intense and long continued study alone can give him. It is not for me to say wheth-



er he shall have obtained that treasure by the slower and more painful process of unaided effort, like Andrew Fuller; or by the greater and more commanding advantages of academical and theological instruction, like Robert Hall. It is the acquisition itself whose necessity I contend for, not the mode of obtaining it.

To teach, Sir, a man must first have learned. This declaration, from its obvious truth, long ago obtained the dignity of a proverb. It is as true now, as it was when first uttered; and as true in application to him that ministers in holy things as to other men. You expect those who propose to teach in other things to know how to teach; and ought you to expect less of him who has in charge to explain the word of life? Shall not he who bears the messages of the Almighty to revolted men, be expected to understand the import of the messages he brings, and to know how to deliver them with the greatest effect? Ought not he to be wise to win souls to Christ? He must indeed, as every one who believe in our common Christianity knows, be a man of God, or he meets an utter failure; a man whose whole soul is devoted to the work that employs his hands and his tongue. But, Sir, besides this he must know what is to be done, and how to do it. These are things which we all have a right to expect of him who ministers at the Christian's altar. These are the things which you offer to prepare those to do to whom you reach out the helping hand. You propose to fix their attention so entirely on their message as ambassadors of Christ, that they cannot fail to understand its meaning; and to open before their minds a fund of various knowledge, by which they may be prepared to bring out, with the best effect, the unsearchable riches of Christ.

How different, Sir, will be the ministrations, and how different too the success, of a man of God who has a well furnished mind, from one who, though perhaps equally pious, and equally desirous of doing good, understands but very imperfectly the several parts and relations of scripture instruction, and is but poorly prepared to set before a congregation their momentous import. The one of these men will probably draw around him, in a few months or years, an increasing, an attentive, and in the best sense, a prosperous congregation. The other will probably, in most instances, soon find his influence on the wane, his congregation diminishing, and his usefulness drawing towards its close. Melancholy illustrations of this are to be found in almost every part of our country. No truth is more certain, than that our preachers should be wise, that they may teach the people knowledge.

Sir, the cause of missions abroad and on our own shores, and the Churches of our whole denomination, in the length and breadth of our land, have their eyes fixed on you. For a supply of efficient laborers at home and abroad in our Master's vineyard, we depend, under God, on the success of your society. The laboring oar is in your hands for the whole denomination in America, and for the stations we occupy on Heathen ground. The Providence of our God points to this association; it calls upon us to look to you for laborers to supply the vast field that is before us. And, Sir, let the benevolence of our Churches be appealed to, that we may not look in vain. Let every Church in our large denomination, from Maine to Georgia, and from the Atlantic to the Mississippi be told what you are doing; and what you have to do. Let facts, thrilling facts, be carried into the bosom of every Church; and the appeal will not be in vain. Christians, Sir, are persons born from above to feel; and when their Christian principles, hopes, and solemn promises are rightly addressed, they will feel: and, responsive to the demand which the God of heaven makes by the dealings of his providence upon their benevolence, they will act. I hope the time is not distant, when the



North, the West, and the South will conspire together and vie with each other, in this heaven approving work, of preparing and sending forth laborers into the harvest that is already white before us.

Sir, you may slumber in the dust before this work is done, and so may I; but I look to your society as the grand instrument of Heaven which is to furnish our destitute Churches in New England, with intelligent and devoted Pastors; which is to repair in the ranks of our ministry the wastes of death; which is to bring under productive moral cultivation many a desolate wilderness; which is to extend its labors of love to the South, and add a vast power to the efforts of our brethren there; which is to send its influence across the Alleghany Mountains into that vast valley which will ere long be the garden of the world; which is to allay the confusion, pour light upon the darkness, and repair the wide spreading desolations that are there to be found; which is to sustain the Christian banner where our Missionaries have reared it on Heathen shores; and to plant it on thousands of spots where the name of Christ has never yet been heard—

Till earth's remotest nation  
Has learn'd Messiah's name.

This, Sir, is the cause to which you are solemnly pledged. This is your labor, and it will not be in vain; for the God of heaven is the rock on which the hope of success is built.

### EXTRACTS FROM THE SECRETARY'S REPORT.

The Report from which the following extracts are made, read at the late anniversary of the Northern Baptist Education Society, is a highly interesting and valuable document, which we hope will be extensively circulated and carefully perused. The Society are doing a great work, and need the assistance and prayers of all our churches, and of every christian.

The whole number of Beneficiaries assisted during the past year, is *one hundred and twenty-nine*. *Seven* during the same period have completed their studies, and have chosen their respective fields of labor. *One* goes as a missionary to Burmah. *One* has gone to the valley of the Mississippi. *Two* have become settled in Massachusetts; *one* in New Hampshire, *one* in New York, and *one* in Rhode Island. *Two* have withdrawn from the patronage of the society; *two* have died, and *two* have been discontinued for the want of suitable promise.

There are now upon the funds of the parent Society, *eighty-four*; *thirty-nine* of whom were received during the past year, previous to March. Since that time applications for patronage have been made on behalf of *eighteen* others, who have not as yet been received, making the whole number of applicants during the past year *fifty-seven*. Upon the funds of the respective branches there are *thirty-two*; *twenty-five* of whom have been received during the past year.

Of the whole number under patronage, *forty-seven* are from Massachusetts, from Vermont *seventeen*, Rhode Island *six*, Maine *ten*, New Hampshire *nine*, New York *eight*, Ohio *two*, New Brunswick *two*, Pennsylvania *one*, Wales (England,) *one*, New Jersey *one*, South Carolina *one*, Connecticut *ten*, Virginia *one*. They are pursuing their studies in *eight* academies, five colleges, and two Theological Institutions. *Twenty-three* are in College, and *twenty* are in Theological Institutions. The remainder are in various stages of preparation, some for college, and others for the study of theology, not expecting a collegiate education.

It has also been ascertained that there are in New England, at least three hundred young men of the Baptist denomination, who are pursuing a course of study preparatory to the Christian Ministry. We have seen that one hundred and sixteen of this number are now under the patronage of Education societies, and the probability is, that a considerable number of those who are now prosecuting their studies unassisted will need patronage before their education shall have been completed.

The ordinary receipts during the past year, as appears from the Treasurer's report, exceed the receipts of the preceding, by \$1022,27, and have been about equal to the expenditures. The Board have not felt at liberty to go beyond the ability of their treasury. To incur responsibilities without any rational prospect of being able to meet them, would ultimately prove very embarrassing; and would have a tendency to destroy public confidence. It is for the Society and its friends to decide, we have supposed, how much of this great work shall be accomplished in a given year.

*An Account of Moneys received from March 13, 1832, to June 12, 1832.*

ANNUAL MEMBERS.

Rev. E. Going, 5,00—Rev. Samuel Adlam, 5,00	10,00
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ALSO,

<i>From former Beneficiaries Refunded.</i>	18,00
} No. 24.	17,00
} No. 11.	8,67
Interest on \$578 for ninety days,	20,00
Evangelical Society of Westfield Association,	5,00
Rev. E. Nelson,	8,15
Missionary and Education Society of Sturbridge Association,	65,00
Ladies in the Charles St. Bap. Church and Society, one Scholarship,	65,00
From Elizabeth Ford, Treasurer of the Charles St. Female Industry Soc.	10,00
Rev. Thomas Barret, being a bequest from a member of his congregation lately deceased,	120,00
Baptist Church and Society in Lynn,	100,00
A friend in Providence,	12,00
Education and Missionary Soc. in Sturbridge Association,	10,00
By a former Beneficiary Refunded.	5,00
An orphan's offering, by Rev. Thos. Barret,	33,72
Baptist Church and Soc. in North Randolph,	5,00
Mrs. Eaton, 1,00—Mrs. Rugg, 1,00—Misses Kimball, 3,00	

*The American Education Society* since its annual meeting, in May, 1831, have assisted from its funds,

151 young men in 11 theological seminaries.
279 do. in 21 colleges,
228 do. in 77 academies and public schools,
15 do. under private instruction.

Total, 673 young men, in 113 institutions of learning.

## FOREIGN MISSIONARY REGISTER.

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SUBSCRIPTIONS and Donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Building, Washington Street, Boston. The Communications for the Corresponding Secretary should be directed to the same place.

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### EXTRACT FROM THE REV. MR. JONES' JOURNAL.

Rangoon, 1831.

Aug. 1. Heavy rains prevented the distribution of Tracts this morning.

2. Gave a dozen of Tracts to two men who called for them from Hlyne, a city higher up the river. May the Saviour's blessing go with them.

One year from my embarkation at Boston, a year to me pregnant with all important events.

3. Gave the people about the wharves 100 Tracts.

#### *Interview with the Myo-oke.*

Walked with Mrs. J. towards evening to visit some pagodas north of the city. Here we found the Myo-oke (Mayor) superintending the erection of an expensive zayat. He very hospitably invited us to a temporary zayat, where his attendants and servants were collected. A Turkey carpet somewhat resembling a common hearth rug in size, was spread for us to sit upon, and *coon* and cigars were offered us to chew and smoke, and water to drink from a golden cup. Our ages were respectively asked and told; and also how long we had been in the country, whether we could read, &c. One of the greatest marks of civility to strangers, according to Burman etiquette, is to inquire their ages.

6. Distributed 100 Tracts, principally to boatmen.

#### *Services at the Armenian Church.*

7. Agreeably to previous arrangement, I went this morning to the Armenian Church to witness its services. They commence at 5 o'clock, A. M. I however did not arrive until 7, and a considerable portion of the congregation were still later. The church is a neat *Puckba*, with the entrance in the rear. The floor, or rather the ground, is covered with mats, on which the regular attendants sit (cross-legged) or stand, or kneel. The exercises consisted mainly of chanting and reading the Armenian Liturgy and scriptures. No preaching or explanations. Incense was burnt very freely. Part of the services were conducted behind the curtain, which of course gave it quite a mysterious air. Two circular brass plates were fastened to long poles; to the edges of those plates were attached I should think two dozen small globular bells, about the size of an ounce ball. "Ever and anon" these were shaken with furious clangor. The priest was assisted by six or eight of his attendants, who, with himself changed their dresses several times.— They also changed their positions frequently, sometimes coming out into the midst of the congregation, and sometimes retiring out of sight. The priest's principal dress was a crimson silk cloak, over the back and collar of which crosses were wrought in silver lace. He wore suspended from his breast, a



small golden cross. A holy book was in his hand which he occasionally kissed, or presented to others for that token of regard. The services were closed by the congregation's coming to him individually to be sprinkled with scented water, and receive the consecrated wafer.

I returned with no wish to visit such a scene of mummery again, saying to myself "Oh how different from the simplicity of Christ." Thanks to God, I have not so learned Christ.

11. This morning, on coming out of my sleeping room, I found Ko Thah-a already in my house and in great agitation, averring that the Yaywoon had threatened to beat all the disciples. I thought his fears were groundless. But no soothing of mind could quell his agitation. I since learn he had some cause for alarm.

12. Disposed of 150 Tracts.

13. Distributed 180 Tracts in my morning walk.

16. After dinner Ko Thah-a, Moug Sanloon and Moug Kgwetnee called on me, and with them I had a pleasant interview which was closed with prayer. When I arrived I little thought it would be possible for me so soon to feel so much interest in this people. Distributed 160 Tracts.

18. Gave away 130 Tracts this morning.

#### *Reforms among the Catholics.*

19. The Catholic Bishop, who arrived here a few months since, seems to be desirous of reforming things in haste. Being displeased with the dress of the Burman females who attend his church, he has ordered them to wear gowns on penalty of being debarred from ecclesiastical privileges.

He has also taken into consideration another subject, where there certainly was occasion for reform. The Catholics, and indeed most foreigners resident here, have taken one, two, or more wives, according to Burman custom, without any marriage ceremony. The

Bishop requires the dismission of all but one, and christian marriage to her. This attack on long established habits has met with considerable resistance which has brought to light some singular facts both in the practice of foreign residents, and in the policy of the Catholic church. Not to specify the former, I will mention one of the latter. The Bishop allowed one man to retain *two wives*, on condition of his coming to him monthly, for absolution; he probably does not procure absolution without *paying* for it.

20. Delivered to the boatman 150 Tracts.

21. *Sunday.* Moug Rmay called on us for the first time. He is a very small man, and Moug En, our native assistant says he reminds him of Zaccheus mentioned in the gospel.

#### *Burman Worship Days.*

23. The Burman worship-days occur four times in a month, viz. at the times of new and full moon, and on the eight days of the waxing and wane. That which occurs at the full of the moon is more honored than the rest. This happened to day. Consequently very early this morning, thousands of men, women, and children, were in motion with their offerings of fruit, rice, wax candles, and flowers, crowding in every direction towards the great pagoda, a distance of more than two miles from the city. I saw no reason why I might not make as reasonable and acceptable an offering as any of them, and accordingly I followed in the train with two or three hundred Tracts. When I arrived, many hundred human beings were already assembled. The noise of drums, the ringing of bells, the yelling of dogs, fighting with each other, and with the crows, for the offerings which had been made to the Nats; the confused uttering of prayers before the immense and richly gilded images of Gaudama; the sight of the pagodas, *zayats*



and kyoungs, which were distinct-seen from this spot, and which have been erected at an expense greater than all christendom has ever incurred for the conversion of the heathen, together with the promiscuous multitudes gathering on this occasion, were affecting. I could not expostulate with these deluded men and women through ignorance of their language. This circumstance was a great grief to me. It was however great relief to be able to communicate some light to those dark minds through the medium of Tracts. To those who had already assembled, and to those whom I met on my return I disposed of 240 Tracts. If they will consider their contents, they will learn a "more excellent way."

#### 24. Distributed 97 Tracts.

#### *The establishment of an English school contemplated.*

Took some preparatory measures for the establishment of a school for the instruction of children, born in the country (whether wholly or partially Burman) in the English language. Those, whose fathers are English, Portuguese, Armenians, or Chinese, and whose mothers are Burmese, are more (if possible) objects of charity than the full Burmans, for they are destined to exert a greater influence, and most of them are *equally* destitute of that instruction which is calculated to render that influence morally salutary, (some even more destitute.) I am not however, very sanguine of success.

#### 26. Disposed of 160 Tracts. Tracts distributed this month 1564.

Sept. 2. Witnessed the landing of the Armenian Bishop, who, I am informed, has come hither to collect contributions for the aid of his church at Rome. On reaching the wharf he was surrounded by the members of his communion who were respectively allowed to kiss his hand. He was clothed in a silk robe, and wore no hat or turban, but a kind of silk screen raised over his head apparently by wires, or something of the kind.

#### *Encouraging attention awakened to the Christian Religion.*

3. Nearly every day this week we have had one, two, or three calls from individuals, making inquiries respecting the christian religion. Some give very fair tokens of sincere anxiety on the subject. Others without doubt call solely to gratify their restless curiosity which is characteristic of the Burmans. Some feel in regard to the new religion as a priest felt who called yesterday, and who said he would give up at once his yellow suit, if I would give him a black or white one. Others think the religion is very good in itself, but it is too self-denying for them. It would require the lazy and the plunderer to get a living by honest industry; its profession would expose them to ridicule and persecution.

One who called to day, and came from the jungle, appears to be a real inquirer.

Sept. 5. An inquirer called to day from Pantenau 3 or 4 days distance. He has read the View of the Christian Religion, and The Golden Balance, and thinks them excellent and true. He gives some evidence of a saving change.

#### *Visit to a Catholic Bishop and Priest.*

In the afternoon called on a Catholic Bishop and his priest. The Bishop was 14 months coming from Rome to Rangoon by way of Alexandria and Cairo in Egypt, and Judda, and thinks he made a very rapid journey; while I was less than half that time in coming from America to Maulmein, though I spent a month at Calcutta on the way! They were very complaisant. The priest gave me two copies of the second edition of a Treatise on the Burman Language, composed by one of their missionaries to this country, and published at Rome, 1787.

6. Had several additional inquirers, who were rather disputatious.

#### *Other Notices.*

7. A few persons called, but

shewed little anxiety about the knowledge of the truth.

In closing my brief notices of the operations of this month, I would observe, religious worship has been maintained at our house every Sunday, and the number of attendants as follows, 1st Sunday 10. 2d, do. 12. 3d, do. 19. 4th, 20. I have distributed 1964 Tracts. The School referred to in my Journal for Aug. has been commenced and contains ten scholars, the expense of whose instruction is 12 rupees per month. I visit it daily when the weather permits, and rejoice that an opportunity is thus furnished me of exerting some influence over the rising generation.

Mrs. J. also has the superintendence and partial instruction of a school of 10 or 12 Burman youth.

Thus about 20 immortal minds are daily brought, more or less, in contact with the truth. Who knows, but through the divine blessing, it may save them from everlasting ruin?

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EXTRACTS FROM THE REV. MR.  
MASON'S JOURNAL.

Tavoy, Aug. 24, 1831.

*An interesting Inquirer.*

This afternoon Ko Ing's wife brought a woman for christian instruction, and sister Boardman being engaged, they came to see Mrs. Mason, who, though unable to converse, understood at once that she was no indifferent inquirer. She seems to have a trembling hold of an idea altogether new, and which, while desiring it to prove true, she feared to indulge. "Is the christian's God, the God of the Karens and Burmans as well as of foreigners?" this was her repeated inquiry, and the one to which all her other inquiries seemed to tend. Sister Boardman ascertained further that Ko Ing's wife had conversed with the woman on the subject of religion several weeks ago, who says that at the time she thought it a matter of no consequence, but the thought struck her

one afternoon that the christian religion might prove true, and that night she prayed to the eternal God.

*Death of a Native School Teacher.*

28. This morning three Karens arrived from the other side of the mountains, saying they could stay no longer without seeing us; this shows there is a possible communication between them and us, during the rains, though it can avail but little for missionary purposes, as they say they had frequently to swim the stream that crossed their path. They bring us intelligence which is both mournful and pleasing. Mounng Shannoung, one of our school teachers, died about three weeks ago. He was the disciple of the "Old man" in brother Boardman's Journal of Feb. 8, 1829, and among the first applicants from the Karens for baptism though not one of the first baptized. He spent the principal part of the last rains in going round from house to house with Mounng Kya. Shannoung could read, but was "slow of speech;" while Mounng Kya, who cannot read, has a good faculty of communicating his ideas; and thus, the one reading and the other expounding, they went round preaching the gospel. Our informants were not with Shannoung in his last sickness, their villages being considerable distance apart. All we can learn respecting his last moments is that the people say "Shannoung thought of God, and was not afraid to die."

Two females have also died, that were, we are told, believers, though they had not been baptized, but intended to apply for the ordinance next dry season. Their end too was peace.

*Interest manifested by Karens in the progress of truth.*

The interest manifested by this people in the progress of truth is truly encouraging. "I have heard" said one of our company, "the christian books have gone over to Siam,

have you heard any thing of it?" He remarked in addition that the Siamese Karens were very anxious to see us, and understand Talieng, but nothing of Burman. He says decidedly that the Siamese Karen is the same language as that spoken by the Burman Karens, a point to which I have directed many inquiries, but never obtained so satisfactory an answer before. We send out by our Karen friends, who return early in the morning, intelligence of an intended day of fasting and prayer, that it may be observed by the whole church.

*A Karen school-boy at prayer.*

Sept. 5. A few evenings ago I heard in a secluded place the voice of prayer. It was Karen, and though unable to understand the words, I felt convinced that it was the language of a heart touched by the influence of divine grace; there was an earnestness which told "this is not lip service." Feeling reluctant to intrude upon the person's privacy I returned without seeing him, and as I found the two Karen girls that live with us present, I could not conjecture at the time who it was; but I have learnt to day that the natives say one of the Karen school boys prays a great deal, and at the close of the rains intends to ask for baptism.

11. The woman noticed in the journal, Aug. 24, was at worship to-day, and we understand, attends family worship at Ko Ing's every evening. She goes round talking to all her relatives. Her husband says 'If you wish to change your religion and give up the religion of your ancestors do it; but I do not want you to make so much noise about it.' I am sorry to know that such husbands are not unknown even in America.

*Notice of a day spent in fasting and prayer.*

(In reading the following it should be borne in mind that it was written at the time of the meeting of

the Boston Association at Roxbury, last year, and that the church in Tavoy had reference to that meeting, in appointing Sept. 21st to be observed as a day of fasting and prayer for spiritual blessings.)

21. This being a day appointed for fasting and prayer, we had a prayer meeting in the forenoon, and the rest of the day was at the command of each individual. Some, we observed, were out in the woods several hours, their bamboo houses affording no places for secret retirement. I spent principal part of the day in our little Bethel, built by brother Boardman, under the trees that now overshadow his grave, and which daily witnessed his private devotions. It has been truly a Bethel to me, and has afforded additional proof that they who wait upon the Lord shall renew their strength. On looking at my watch I find it one o'clock, on Thursday morning. Perhaps while I write, the friends of missions in Roxbury are praying down the idols around me, or listening to the letters from the churches, big with intelligence, that has gladdened the hearts of angels, of the conversion of sinners, increasing sabbath school, education, and missionary societies. May the Lord bless that land of good things with the greatest of all blessings, himself; and may none who bear the worthy name by which they are denominated christians, deprive themselves of the happiness of doing *all* in their power to bring the millennial year "rushing on to our view."

*Efforts made to supply every Burman family in the city and suburbs with tracts.*

24. I have completed the work in which I have been lately employed of supplying every Burman family of the city and suburbs, with a couple of tracts. Though intending to visit every house in a place like this which at the present season is literally a swamp, and where



nearly all the houses are scattered amid trees and bushes, that some should be omitted is to be expected. The number, however, I am persuaded, is extremely small, as I have repeatedly gone over the same ground to make sure of having done my work thoroughly. In this way I have distributed three thousand tracts, comprising more than forty thousand pages. They have often been received with interest, often with evident marks of displeasure, and as often with indifference.

In one case I met a man from the country who requested tracts with which to supply his neighbors.

There are many schools in town with which we have no connexion, and in passing, a whole school has repeatedly run out en masse and assailed me for tracts. An ability to read was all the qualification I usually required, and every one who could read me a sentence obtained a book. In several instances, women in the streets have asked for books, and when reluctant to supply them, knowing their usual inability to read, they have told me their husbands could read. One or two women told me, as an inducement for me to give them tracts, that they did not worship. Which I suppose is true of numbers among the lower classes, especially slaves, and women. And naturally enough that they should be indifferent to a religion which is indifferent to them. For, although heaven's so beautiful that the eye cannot be satisfied with gazing, meads adorned with the passion flower, waters on which floods every species of the lily, and groves the fragrance of whose trees are wafted by the breeze twelve hundred miles, though all these are promised those who make numerous and costly offerings; to the poor, to the slave and broken hearted, it has nothing to offer but inevitable punishment. What was true of Elysium is emphatically so of the Buddhist heavens.

"They of whose abode  
Midst her green valleys earth retains no  
trace,  
Save a flower springing from their burial  
soil,  
A shade of sadness in some kindred face,  
A void and silent place  
In some sweet home:—Thou hast no  
place for these  
Thou sunny land! with all thy deathless  
trees,  
Not where thy soft winds play,  
Not where thy waters lay in grassy  
sleep!  
Fade with thy bowers, thou land of vis-  
sions fade!  
From thee no voice comes o'er the gloomy  
deep,  
And bids man cease to weep!  
Fade with the amaranth plain, the myr-  
tle grove,  
Which cannot yield one hope to sorrow-  
ing love!"

#### Schools.

Oct. 5. We have in the boarding school, fourteen boys. Four day schools in the city contain fifty children, principally girls. The Karens live so scattered that but few children can be collected at one place, unless we establish boarding schools. We have six small schools among them, five of these, the sixth not being heard from, contain thirty children of both sexes. Thus we may be justified in saying that one hundred children in the province are receiving christian instruction.

#### Interesting from Sault de St Marie.

May 11, 1832.

A pleasing account of this station was given in the Secretary's Report published in the last No. of the Magazine. In the fall of last year a work of grace was commenced among the Indians at this place, which soon "spread into the garrison, and several of the soldiers became hopefully pious." Communications from our missionaries established there, continue to be cheering. A female member of the mission family, in a letter dated, Sault de St. Marie, May 11, 1832, addressed to a lady in this city writes, "It has been a glorious time, and one never to be forgotten."



God has displayed his power once and again in this place. At first, temperance with healing rays shone upon it and effected much. Then followed the influences of the Holy Spirit, and the stoutest hearts submitted to his power. The garrison, which two years ago, following the custom prevalent of spirit drinking, exhibited the characteristics of intemperance with its numerous train of vices, is now a sober and religious place, from which prayer and praise are constantly ascending from numerous hearts.

Our little church, which numbered but six last summer, now recognises thirty four, eighteen, of whom are soldiers, mostly young men of promising talents, and very zealous and devoted."

*Still later.*—In a letter dated at Sault de St. Marie, May 28th, 1832, addressed to the Corresponding Secretary, the Rev. Mr. Bingham says, yesterday we commenced a protracted meeting with the Indians, and at half past 4 o'clock we repaired to the water side, where prayer is wont to be made, and there buried in baptism the Rev. Mr. Cameron, the E. Missionary, and Wenekis, one of our long and constant attendants and inquirers, in presence of a very large collection of people, for this place—I think the greatest we have ever had.

Bro. Cameron's Interpreter also related his experience. Three others of Bro. C—'s converts have expressed a wish to be baptized, of whom we have obtained a comfortable evidence of a gracious change."

#### *Intelligence from Mr. Cutter.*

In a letter dated river Hoogly, (a hundred miles below Calcutta,) Feb. 26, 1832, addressed to the Corresponding Secretary by Mr. O. T. Cutter, printer, who with his companion, embarked for Burmah the 12th. of Oct. last, on board ship Gibraltar, Capt. Spalding, we

have received intelligence that they had been favored with good weather, and a prosperous voyage; had enjoyed fine health; had experienced much comfort in reading and meditation, and in observing morning and evening worship; and that their accommodations during the voyage had far exceeded their most sanguine expectations. Says Mr. Cutter, "I hardly know how to speak in terms of sufficient commendation of the kindness of Capt. Spalding. He has done every thing in his power to make our situation comfortable and agreeable. His conduct towards us has been no other than that of a gentleman and a friend, (and I might say of a brother.) Our esteem and affections he has secured."

An unexpected means of conveyance to this country being offered by the ship Mandarin, Capt. Cook, for Salem, on the eve of sailing, this letter and others hastily written, were immediately forwarded. We are expecting soon to receive further intelligence from them.

#### *Missionary Spirit Extending.*

A deeper interest in our Foreign Missionary operations is beginning to be manifested in every part of our country. We have recently been cheered with a letter dated at Louisville, Ky. stating that a Missionary Society, auxiliary to the American B. B. F. M. has been formed in that place, and enclosing for Foreign Missions the first contribution of the Society.

An interesting letter has also been received from a well known brother residing at Rock Spring, Illinois, enclosing five dollars for the Burman Mission. Says the writer, "At the close of our monthly concert this evening, we resolved not only to *pray*, but to *act*, and though we are on Missionary ground, in a region that calls loudly and imperiously upon baptists in the Atlantic States "Come over

and help us," yet we did not choose to resist the impression to aid, with our mite, the Burman Mission.

A young man present at this meeting from the frontier of Georgia, remarked with deep emotion, 'I have spent hundreds of dollars foolishly and I will now give cheerfully to send the gospel to the Burmans.' "

## ORDINATIONS.

May 16. Mr. J. G. Binney was ordained pastor of the Baptist Ch. in West Boylston. Sermon by Rev. E. Nelson.

May 17. Mr. Caleb Benson was ordained pastor of the Baptist Church in Dartmouth. Sermon by Rev. A. Bronson.

*Account of moneys and other articles received by the Treasurer of the  
Newton Theological Institution.*

1831.

Nov. 23.	From Bap. Fem. Charitable Soc. Westminster, by P. Foskett, Clothing valued at	\$10,00
	Female friends in Canton,—7 Bed quilts and Comforters—2 pair Sheets—1 pair Pillow Cases.	
	Females in 1st Bap. Ch. and Soc. Scituate, by Rev Mr. Sea- graves.—1 Bed Quilt—1 pr Pillow Cases—1 pr wool Socks.	
	A friend to the Institution,	35,
Dec. 5.	Females in Rev. Dr. Sharp's Ch. and Soc. for Furniture,	35,
	The same,—1 Bed Quilt—1 pr Shirts—1 pr Pillow Cases.	
21.	Ladies in Bap. Ch. and Soc. Framingham, for Furniture,	3,
	Baptist Church, Federal Street, Boston,	50,
	Rev. H. Malcom,	25,
	A friend, Brighton,	5,
1832. Jan.	John Edwards, Cambridge,	25,
	Rev. H. Jackson, Charlestown,	25,
	Rev. J. Ballard, South Berwick, Me.	25,
	Female Benevolent Society, Cambridge, for Furniture,	41,
	Rev. E. Thresher, Boston,	25,
	Mrs. E. B. Rogers, Providence,—Cotton Cloth for 3 pr shirts— 3 pr Pillow Cases—1 Comforter.	
	Mite Society in Rev. Dr. Sharp's Church and Society,—6 pr Cotton Sheets—2 Comforters.	
	Female friend, Middleborough, by Levi Peirce, Esq.	2,
	Dr. Jonathan Wales, Randolph.	25,
	Mrs. Eliza Ward, Providence, by Rev. H. Jackson,	5,
Feb. 15.	Caleb Hobart, Milton,	25,
	Nath'l Tucker, do.	25,
	Stephen Williams, Roxbury,	12,50
	Mrs. Newton, do. Furniture,	5,
	Mrs. Sevins, do. do.	4,
	Friend, do. do.	1,
	Mr. Bagley, by N. R. Cobb,	1,
	Estate of Dea. Carlton, being am't of his annual subscription,	100,
	Mite Soc. in Rev. Dr. Sharp's Ch. and Soc.,—1 doz. Crash Rollers—1 1-2 doz. Cotton Pillow Cases.	
25.	John B. Jones, Boston,	25,
	John Coggsall, Jr. New Bedford,	25,
March 10.	Female Baptist Ed. Society, Newton, by Mrs. Grafton,	30,07
	Nancy Ford, Roxbury, Furniture,	5,
	Rev. E. W. Freeman, Lowell,	25,
	Hon. N. Brown, Providence,	100,
	Mrs. Peirce, by Rev. J. A. Warne,	1,
May 31.	Miss Martha Burrill, Sec. of Fem. Ben. Soc. Lynn, Furniture,	16,
	3 pr Sheets and 3 pr Pillow Cases.	
	Rev. Edward Seagrave, Scituate,	25,
	Ladies in first Bap. Ch. and Society, Providence, R. I., by Mr. E. B. Rogers, to furnish one Room,	50,
	Rev. B. Jacobs, Cambridge,	25,

N. B. The above is exclusive of what has been subscribed and paid for the founding two professorships.

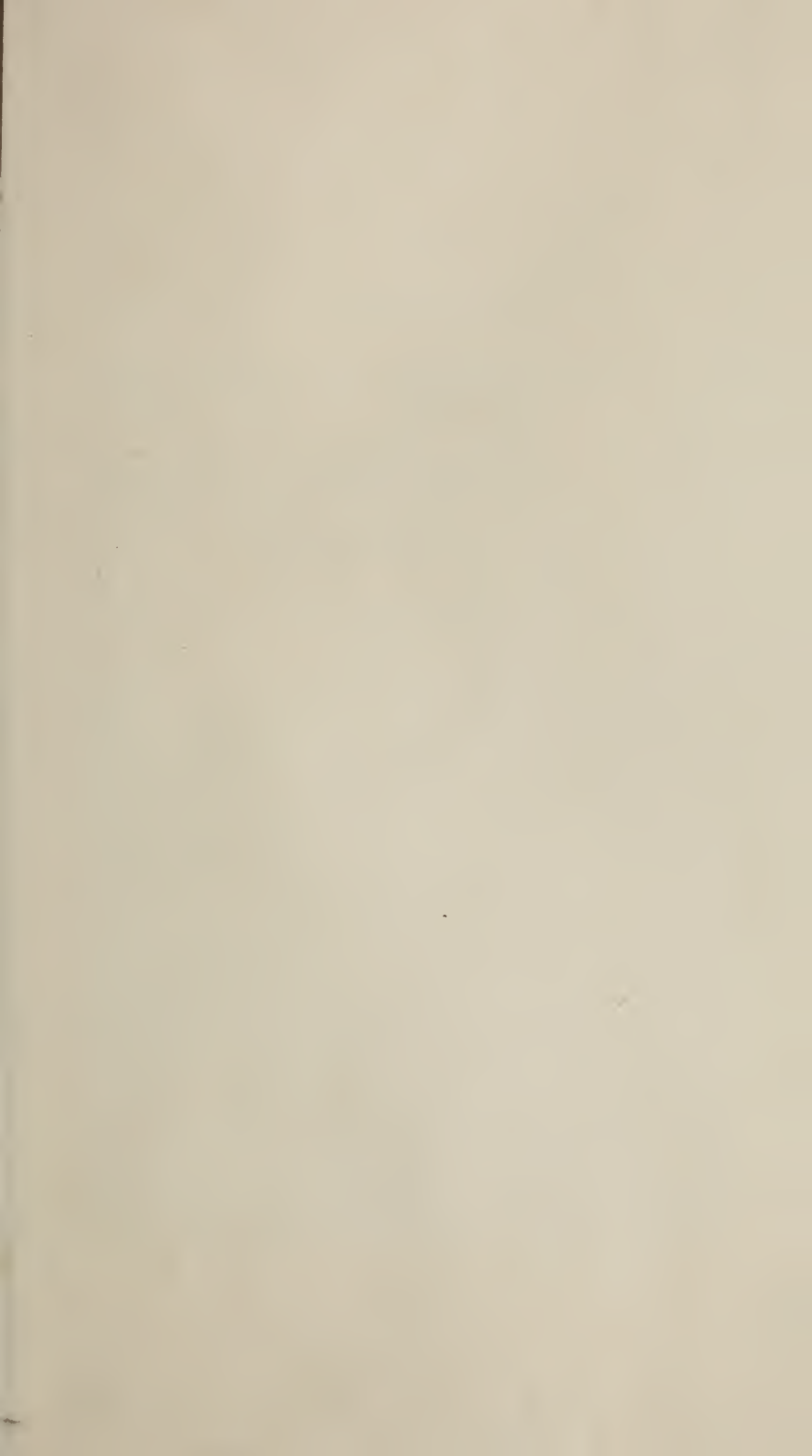
*Account of Monies received by the Treasurer of the General Convention of the Baptist denomination in the United States, for Foreign Missions, from May 20th, to June 20th, 1832.*

From the Wardsboro church, Vt,	20,
“ Dorset church, Vt.	17,
For the Burman Mission, by Mr. Solomon Higgins,	37,
South Bap. ch. B. ston, col. at the monthly concert of prayer, by Mr. Eliott,	18,60
Medfield Female Primary Soc. pr Rev. Mr. Curtis, for the Burman Mission,	10,31
Widow Clarissa Long, Shelburne, Mass, for Bur. Miss. 8 dolls. Ind. do. 2 dolls.	10,
First Baptist church, Colraime, Mass.	30,87
per Rev. B. Remington,	40,87
Several friends in Vinailhaven, Me. for Bur. Miss. by Mrs. Richard Y. Watson,	13,
sunbury, Geo. Fem. Cent Soc. for Mrs. Wade's school, by Rev. H. J. Ripley,	74,86
Mrs. Hannah Adams, Chelmsford, Mass. being a legacy by the will of her late husband, Benjamin Adams, by the hand of rev. John Parkhurst,	160,
Females in the Baptist church and society, Chelmsford, by Rev. J. Parkhurst, to be expended for Tracts in Burmah,	25,
Missionary Society of South Reading Academy, for translating the Scriptures into the Burman language. per Mr. C. H. Hill, Sec.	9,
Mrs. Wilas, of Hinsdale, N. H. for the Burman Miss. pr. Rev. Mr. Andrews,	1,
Rev. Thomas Barrett, of Webster, Mass. being an orphan's mite for Bur. Miss.	5,
Ladies of the Bp. Ch. Warren, R. I., being the second annual payment for educating a Bur. Boy, named John C. Welch, by Rev. Mr. Welch,	25,
A lady in Foxborough, Mass. for the Bur. Miss., per Rev. Mr. Gear,	6,
Mr. Cyrus Alden of Ashfield, Franklin Co. Mass. being a retrenchment of expenses, by Rev. Mr. Remington,	15,
Rev. Tubal Wakefield, B. chertown, Mass. being a collection taken at the Mon. Concert for prayer, for the Bur. Miss.	16,75
H. Hild, Esq., having been contributed at the Mon. Con. for prayer, in Rev. S. C. Brown's congregation, West Bloomfield, N. Y., for Bur. Miss.	1,
The Union (Presbyterian and Baptist) Mon. Con. of prayer in Detroit, M. T. for the Bur. Miss., per F. P. Browning, Esq.	50,
Dec. J. Loring Treas. of the Boston Bap. For. Miss. Soc. contrib. as follows:	
Feb. 28. From one of Rev. Mr. Malcolm's Soc. saved in abstinence from Tobacco,	50
A lady in Salem, by Rev. Mr. Grosvenor, as a present to bro. Boardman's poor Karens.	5,
Mar. 1. Mr. Daniel Cummings, Treas. of the Male Primary Soc. of the Fed. St. Bap. Congregation, 100 of which is for the support of a native Bur. Preacher,	200,
Collected at the Fed. St. Meeting House at the Concert for prayer,	8,60
Ap. 2. Collected at same,	19,60
do. at Baldwin Place Meeting House,	11,25
Mr. D. Childs, Nantucket, Burman Mission,	2,
May 7. Collection at Monthly Concert, Federal St. Meeting House,	20,52
do. do. do. Union St. do.	9,10
June 4. do. do. do. Baldwin Place do.	14,33
do. do. do. Charles St. do.	17,34
	308,24

\$100,74 of the above, collected at the Monthly Concerts for Prayer, to be appropriated to the education of Burman females.

A female friend in Milton, for the Burman Mission, per Lincoln & Edmands,	1,
Oliver St. For. Miss. Soc. New York, per Rev. S. H. Cone,	200,
Bethel Baptist Church, six miles from Cincinnati, Ohio, for Bur. Mission,	12,25
Elder James Lyon, pastor of the Duck Creek Bap. Ch. Ohio, to be devoted to the translation of the New Testament, for the purpose of distribution among the inhabitants of the Burm an Empire,	5,
per Mr. Matthew Bolles, Jr.	17,25
Baptist Church in Westminster and Rockingham, Vt. pr Mr. C. H. Peabody, for the Burman Mission,	22,
Female United-Indus. Soc. of Chester, N. H. for Bur. Miss. pr Miss A. Chase,	2,31
Mr. Mark Carpenter, of Newton, for the spread of the Bible in Burmah,	8,
H. B. Remond, Treas. of the Utica Bap. For. Miss. Soc. for the Bur. Mission,	400,
Mr. Isaac Story, of Lynn, Mass. for For. Miss. pr Dea. Bachelier,	4,
Cash for a gold ring 50 cts. for a Cornelian heart 75 cts. from a lady in Albany,	1,25
A pair of ear-rings, from a young lady in Dedham, Mass. for Burman Mission,	25
American Ben. Soc. contributed by L. P. B. for Bur. Miss. pr Rev. L. Rice,	50,
Mrs. Lydia Collins, of Marlboro', Mass. for Bur. Miss. by Mrs. Knowles,	3,66
Mrs. Sophia Truman, vicinity of Green Port, L. I., N. Y. for Bur. Mission, by Rev. David James,	5,
A friend to Missions, pr hand of Mr. Henry Grew; for the support of an Indian child at the Valley Towns Station, named Elizabeth Greene,	30,
For American Indians,	70,
For printing scriptures in Burmah,	100,
	200,
Miss Helen Tracy, Treas. of Bengal Ch. School society, Newburyport, for the benefit of heathen females,	16,81
Elder Cumberland George, it having been collected from the congregations at Thornton's Gap, Jefferson, Thum Run, and Broad Run, Va. for translating the Scriptures into the Burmese language, pr Rev. S. H. Cone,	71,36
An anonymous friend in Roxbury, with the following note. "The enclosed is for the Baptist Missionary Society,"	5,
Benjamin Mornill, Esq. ex. to the estate of Mrs. D. Martin, late of Orland, Me.	47,
Rev. C. Tupper, of Amherst, N. S. for the Bur. Mission, pr L. & Edmands,	1,90
A friend, for the Burman Mission,	2,50

HEMAN LINCOLN, Treasurer.

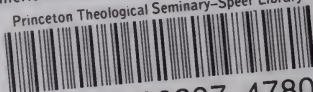




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